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unyi', unyi'c, un,iya'.....	son's wife, brother's wife, grandson's wife, father's brother's wife, mother's brother's wife, step-mother
kitca'.....	a man's step-child
ucu'.....	a man's sister's husband, his son's (and daughter's?) daughter's husband, wife's brother, wife's grandparents, a woman's daughter's (and son's?) daughter's husband
Inkwinyahweya'.....	a woman's sister's husband
Inyahwi'.....	wife's sister

MARRIAGE AND FAMILY LIFE

The curious feature of Maricopa marriage is that its apparent informality belied a strictly formulated social configuration that resulted from it. Marriage ritual was lacking except for a purely formal test of housewifery. Despite the rigid control of their choice by the parents of the young couple, the mating seems casual enough. Nevertheless, the movement toward the union once initiated by the young people themselves, their relation to the two families becomes increasingly fixed in a rigid mould.

Marriage possibilities were limited by blood relationship and sib exogamy. A man could not marry any known blood relative of either parent regardless of sib affiliation, nor any woman of his own sib. Hence he could marry an unrelated member of his mother's sib. I was several times informed that he could not marry either parallel or cross-cousins (although his parents' several nieces were not members of his sib except by chance).

My aged informant denied that young men went courting: the most he would admit was that during night dances some would play their flutes at a distance to attract girls. Yet I received strong intimations elsewhere that young people made their own choice. There was at least no open courting, even through the intermediacy of a friend in the Pima manner.[54] While their elders might insist on industry and good temper as sufficient qualifications, young people were also interested in handsome mates. Good looks are not easily defined: I was told at least that one should have long thick hair and that girls as well should be broad in the hips. In a reference to beautiful women (axo'tk, "beauty,"

[54] Cf. Russell, *Pima Indians*, p. 183.

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832 i.e., "good") it was explained that fleshy women were meant. [856] Further, cradles for girls were made with the cross bars widely spaced so that the infants would grow to have large buttocks. They had a common saying that a handsome man will never 581 marry a good-looking woman, while an ugly one would always get 832 several wives. They had also the saying that a woman would give her good-looking daughter to a successful deer hunter. On the other hand I was told that one who was lucky at hunting and in games would not be lucky in love.

582 A girl might marry a few months or half a year after her puberty celebration, but some did not marry for several years.

584 Theoretically, at least, young men asked permission of their parents to marry. The parents selected the girl: even if their son did not care for her, he nevertheless obeyed them. "That is why some couples did not get along; because the parents did the selecting," Kutox observed.

The youth did not court the girl. Instead, he crept to her bed at night and lay beside it, but he refrained from touching her.[55] (This seems incredible but was convincingly affirmed by several [572] informants.) Occasionally he would take a bosom friend along, point out where the girl lay, and send him off.

[827] This gave rise to a saying: when a man reaches for something and his joints crack, he ejaculates, "No, I am not trying to get married"; because a lad's joints will crack, no matter how quiet he may be when he tries to crawl in beside the girl. It is reported that one man now living said he could never get married because this always happened to him. He said he exercised so his joints would not crack, but they always did.

If the girl woke, she sent her suitor away. She might go over to her parents and lie between them. Then the young man would tell one of them to get up, so that he could lie beside her.[56] Sometimes, if she did not wake, he remained until morning. Then, when her parents found he had been there, they persuaded her to marry him. Even if he came but once, they would force her to marry. It made no difference if she protested her dislike. Her

[184] [55] They were not continent for four nights following marriage like the Yuma (Forde, *Yuma Ethnography*, p. 156).

[56] Again, this seems actually to have happened.

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574 turn inquire how the host was feeling. An infrequent visitor
576 might tell of the death of a relative, when the host would cry with him in sympathy. (But there was no formal tear salutation such as Russell describes for the Pima.[17]) If a visitor was met outside the house, he was greeted, "Spread your news [gânavŏk, 'talk!']!" If only women were at home, they would invite the guest to eat but would not question him. On leaving, a visitor says, "I came to see you and find your people are well. I feel good to see them well: I am happy. I spent the day well. I am
[201] going home now." They shook hands on parting, calling each other again by kinship terms with not another word. (I saw this performance repeatedly and was impressed with the extreme parsimony of the exchange of salutations.)

482 Carrying habits followed sex-differentiated patterns. A woman invariably carried burdens balanced on her head, usually supported on a ring-shaped pad of cloth. In this fashion, they carried pots of water, baskets of mesquite, or the cradle, the last even perched on top of a basket loaded beyond its brim. On the other hand, a man never carried anything on his head: a log, for instance, rested on the shoulder.[18] Women also carried articles at the small of the back in a cloth tied around the waist, in the fash-
[171] ion of the Pueblos and Havasupai, but men never did so. On journeys a man carried water in a gourd tied to the left side of the belt by a cord tied around its neck, the gourd stoppered with a corn cob. When a man and woman travelled together, "he let her carry everything." Women were, in fact, adept carriers. The carrying net of southern California and the netted frame of the Pima and Papago were unknown.

532 They never hesitated to draw diagrams on the ground for me and were not concerned to wipe them away, unlike the Havasupai.

●572 A special relation of friendship sometimes united men. "They

[114] [17] *Pima Indians*, p. 200. I think we may doubt that the Pima practice was anything more than what is here described for the Maricopa.

[18] Curiously enough, Garcés' Halchidhoma travelling companion of 1774, who had both hands occupied, carried a jug of water on his head (Bolton, *Anza's California Expeditions*, II, 387).

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were more than friends: what one did the other did." When going to war they would take each other's hand, saying, "Let us kill this one or be killed ourselves." There was no rite to establish this bond, which was called mataxcuva'k (compare matâtcu'ig, "married"). Their greeting to each other was mataxavi'k (compare mataxavi'kĭk, co-wife, woman speaking; xavi'k, "two"; xavi'kĭc, the [probably] non-vocative kinship term between siblings).

Some manners of speech were noted. Mrs. Redbird called my attention to the fact that Maricopa said pu'i, "dead," all day long, meaning they were tired. I heard one say, "Look out, you will be dead!" as a warning to children climbing precariously over the house-top. She also pointed out that they say "I and he," not "he and I", mentioning self first, just as they always mention men before women. Women were heard ejaculating da da da da and na na na na in vexation. They have our habit, if they make a slip of the tongue, of repeating the word disparagingly.

A number of sayings were noted by Mrs. Redbird, who distinguished between them and beliefs. So far as I could judge, this was not a distinction peculiar to herself. They had a saying that a woman would give a good-looking daughter to a man who killed a deer. A person who saw a porcupine would never see another. Anyone who said he was never bitten by a snake would immediately be bitten. When one sneezes, they said a woman was thinking of him. He answered her, "All right, I will be there soon." If a child was sickly, they said he would never be sick until he was very old, when only a slight illness would kill him.

Several sayings were playfully told children. They said to the children, speaking of the crane, "Chase that bird! It will fall down: It has been shot by an arrow," so the children ran after it. (The reference was, of course, to the outstretched neck and legs of the flying bird.) It was a saying that if one trod in the tracks of the little river turtle (xaxnaRâxna'Rā), he would ever after have rheumatism. So older people said, when children playfully walked in their elder's sandals, "I am as dangerous as a turtle." Milk teeth were thrown away. The child would say, "That hard